
MR. BINNEY'S ADDRESS.

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[EXTRA.]

The substance of the following Address was delivered by Mr. Binney on the occasion of the designation of missionaries to Burmah, in Bowdoin Square meeting-house, Boston, Nov. 5, 1843. It was committed to writing during the subsequent voyage, and is placed at our disposal, at our request. The views which it expresses, appear to us to be eminently timely and momentous. We believe, indeed, that until they become common among us, until they be wrought into the very texture of the Christian church, both ministers and people, we shall continue to lag in our work of evangelizing the heathen. We bespeak for the Address no hurried nor cursory perusal. Let it be studied, and pondered, and "kept in the heart," mingled with much prayer and a rigid self-application. We have broken it into paragraphs, for the more convenient reference ; but it should be read continuously. And may the Spirit of all wisdom and grace add his blessing thereto.—[Eds.]

Address of Mr. Binney.

The present occasion is one of very deep interest. Not only is it so to the church generally, which is moved by whatever affects any portion of Christ's cause ; and to our immediate relatives and friends, who regard it as one of the last stages of a process which is soon to separate us from them ; but particularly is it so to the parties more immediately concerned. The Board are about to increase their already numerous responsibilities, and cannot but be anxious respecting the result of our appointment. The missionaries to-night occupy a position whence we can readily observe what has been and is about to be relinquished, and with some certainty anticipate the, to us, untried circumstances and labors to which we are designated. Our age and our past circumstances prepare us to feel the solemnity of now confirming our former resolutions.

INDUCEMENTS TO ENTER THE FOREIGN FIELD.

We are not surprised, therefore, that many inquire—Why, at our period of life, we are induced to enter upon the uncertain vicissitudes of a foreign field. In the few remarks I may offer this evening, let me first glance at what has induced this determination.

Not the lightness of sacrifices incurred.

It is not, dear friends, that this step involves no sacrifice on our part. We do not, indeed, anticipate many of the trials to which the pioneers of this cause

were exposed. Some of these arose solely from a combination of circumstances such as seldom occurs. Others were peculiar to new and to untried fields. Such is the condition of our places of destination, that we do not apprehend a violent death, nor imprisonment; though we are too well acquainted with the instability and caprice of arbitrary governments, not to know that possibly we may be subjected even to these. Such also are the facilities of intercourse between these stations and the churches at home, that it cannot be necessary to expose us to great deprivations of any of the comforts of life. To anticipate them, therefore, would be an uncharitable suspicion of our brethren and friends, which we have not for a moment indulged. But if extraordinary trials may not await us, we cannot forget that the happiness or the suffering of life depends mostly upon its more ordinary events. Its every-day bestowments are the most essential to our welfare, and these, to no small extent, must be relinquished by every one who becomes a foreign missionary. We know the privileges of this *free country*, and we have enjoyed its literary, social, and religious associations; our homes were stored with comforts, as yours are to-night; we loved our people, and they loved us; our numerous relatives and our other personal friends are unspeakably dear to us; our very language is replete with the most tender associations; hitherto, in our anxieties and labors, we have had the sympathy and coöperation of many friends, and in perplexing circumstances we have been associated with those ready to counsel us, and to share with us our responsibilities. I speak the sentiment of you all when I say, that suddenly to part with any such tributaries to your happiness would deeply afflict you. You know what sorrow is experienced when Divine Providence lessens your comforts, or removes even a single loved one from your family circles. What, then, must be our feelings, when called to relinquish nearly all, of every class, at about one and the same time. Believe us, no one who has the sympathies of a man, and the tender attachments which a Christian should possess, can become a foreign missionary without great sacrifices.

Not the romance of missionary life.

Of all this we are well assured. Our age and habits forbid the indulgence of mere romance. Missionary labor is now too well known as an every-day business, fitted to test our patience and to exhaust our powers. We have seen too much of men and things to be deceived respecting the position we are really to occupy. Besides, we are too well acquainted with the true state of missionary feeling and action at home, to indulge in mere imagining. It is a painful fact, taught us by years of pastoral labor and observation, that the missionary is not remembered as he should be by the great body of our church members. True, there are exceptions to this; and to us it is a consolation which no language can express, that there are a few who will daily remember us and our labors in earnest prayer to God, and from whom we may expect prompt and persevering coöperation. May our Heavenly Father long spare their lives and their means of usefulness, and may He greatly increase their number. But how very few there are, who are conscious that the wants, and especially the usefulness of the missionary, are the subjects of their daily, secret pleading with God! And even to the "monthly concert prayer meeting" how very small a part of the church come up to pray the Lord of the harvest, either to send forth more laborers, or to bless those already in the field. How few pastors succeed in obtaining a general attendance of their people upon this meeting. Alas, how few pastors so much as expect all their people to be interested in this work of praying for

the missionary cause. Even in our cities it is often thought necessary to unite the meetings of different churches in order to secure an ordinary assembly. And, then, how small is the number of those, who cheerfully make sacrifices that they may be able to give liberally to this cause. And how much smaller is their number, who faithfully labor to induce others to give. And when once they sincerely engage in this work, how easily do other subjects divide their ranks and divert their efforts. Upon their constancy in prayer and in effort for this cause, our success very largely depends. With so intimate an acquaintance then with this whole subject, it would indeed be strange, if we were not soberly to contemplate the work upon which we are about to enter.

No, brethren, we are not influenced to this step by the supposition that sacrifices are here no longer required; nor because we have failed to perceive that necessity. Not only is the sphere one of necessary self-denial, but we enter upon it with our eyes open.

Not a superabundance of home laborers.

Nor is it that we deprecate the wants of our churches at home, that we are induced to embark in this cause. With these we have long been familiar, and they have enlisted our sympathies and secured our efforts. But we are painfully impressed with the disinclination of brethren to enter the foreign field. Notwithstanding the destitute condition of much of our own land, yet in our older country communities, churches and preachers are multiplied until they are brought almost to every door: and in our cities and large towns evangelical ministers are crowded together, and many are running to and fro; so that many find it difficult to obtain a settlement, and the efficiency of others is often sadly diminished. We are confident, therefore, that others will soon fill the desirable stations we vacate; but where are the men, ready and waiting to enter the wide doors of usefulness which are constantly opening abroad? Again and again has the cry of the missionary, fainting amid his lonely toils, come up into our churches in vain for help. Even the heathen have joined in that request, until their thrilling appeals have forced tears from our laymen and flaming speeches from our ministers. Some have been led to say,—“go, go to their rescue;” but, alas, how few respond to the appeal with,—“*Here am I, Lord, send me.*” It is this that moves us, that so few devote themselves to this work.

Not new and peculiar impulses.

Nor is it that we are led by any new and special impulses peculiar to ourselves. We have no desire to rid us of the enjoyments of home; our circumstances and employments here are by far the most congenial to our natural tastes; and we confess, that at times our hearts even recoil from the peculiar condition of a heathen land. We can see no obligation resting upon us, that does not rest upon Christ’s disciples as such; and we know of no divine wrath that awaits us, if we go not, more than also awaits our ministering brethren who remain at home. We seriously doubt whether many of our laymen, who live so much for wordly good,—and many of our pastors, who still cleave to their native land,—have not, at some period of their Christian course, had impressions like our own. Indeed, we solemnly believe, that they have often heard the cry of the heathen and the command of Christ, and have been troubled thereby; and that, had it not been for the difficulties of the foreign field, the influence of near friends, and the allurements of this happy country, they would have known their duty. We say not this for the sake of complaint; but that our own feel-

ings may not be mistaken upon this subject. After an intimate acquaintance with young converts, with laymen, and with our ministering brethren, as learned from their own declarations, we can find in our own experience no impressions which most of them have not more than once felt.

But if either of these considerations has not induced our decision, so neither one nor all of them can be permitted to keep us from the path of duty. Our views of the cause outweigh any number of difficulties, and constrain us to go out, not knowing what may befall us.

Not the temporal state of the heathen.

In reflecting upon the state of the heathen, and in comparing their temporal condition with that of our own happy country, we have ever supposed that this wide difference arose from the fact, that upon us were showered the benign influences of Christianity, while upon them came only blighting and mildew:—their false gods and their necessarily false principles have, like bands of locusts, overspread the nations, and desolated all that was lovely and conducive to true happiness. We confess, our sympathies have often been moved by this reflection, and we have wondered why the gospel might not be made to impart these blessings to the whole family of man; though we are not certain that this view alone would secure our determination.

Millions of souls lost or won.

But when we remember their eternal prospects, there can be no longer any question how much expense may be justified, to make them acquainted with the great salvation. We do honestly believe the bible to be God's own word, that all its assertions are true, and that all its promises and threatenings will be fulfilled. We cannot, therefore, expel the thought that—"The wicked shall be turned into hell, and all the nations that forget God;" that—"There is none other name under heaven given among men whereby we must be saved," than that which the gospel presents; and that the heathen, though very ignorant, have some knowledge which they do not improve, "so that they are without excuse." On the other hand, "the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" With us, therefore, there is no question, that about six hundred millions of souls, precious as are our own, are exposed to the wrath of God, and to endless misery in hell; that millions of souls are every year hastening into wretchedness infinitely more dreadful than the worst of their temporal state, which so easily excites our compassion; and that nothing known to us can save them from this unspeakably awful prospect but the minister of the gospel proclaiming "the Lamb of God, who taketh away the sin of the world." Now what, dear brethren, are our earthly interests, compared with the welfare of *millions of souls*, each of which, our Savior has taught us, is of more value than the "whole world?" Is it possible for us to retain our confidence in God's word, and yet to evade the awful pressure of this thought? For years it has been before us, and we must turn infidel in intellect or in heart before we can banish it. As truly as the bible is the inspired word of God, so truly can nothing but the preaching of the

gospel rescue these millions from the woes of hell: nothing else can light up in their hearts the anticipation of that rest in heaven, which so much cheers and comforts us to-night.

The command of CHRIST yet unfulfilled.

Immediately connected with this reason is another. Our Divine Master has commanded his church and his ministers to give this gospel to the world. We say, our **DIVINE MASTER** has so commanded. He is assuredly that much to us, or he is nothing. Whatever he bids, we must do; or cease to be his servants. Upon that condition alone did we become his; and that condition,—that we take up our cross daily,—that, if necessary to obey him, we hate father, and mother, and brother, and sister, and houses, and lands; yea, and our own lives also,—was by us distinctly understood. Now Christ has commanded us, to go into *all the world* and to preach the gospel to *every creature*. This is given to every disciple according to his ability, and it is binding until every creature has the knowledge of the Savior. But, though eighteen hundred years have passed since the church received this commission, six hundred millions of perishing sinners are yet ignorant of the death of Christ and of its design. If this command cannot be obeyed by us without incurring the loss of all things; then that loss is matter of plain necessity, and we must apply to our own case the passage just noticed. Nothing can render this more plain, than the facts mentioned,—that without it the temporal happiness of six hundred millions of God's creatures cannot be secured, and that millions of immortal beings are annually to enter upon the pains of eternal death,—and that **CHRIST** peremptorily commands us to preach his gospel to every creature. Should a doubt still linger, whether, on account of the greatness of this loss, it might not be declined; let his sayings still ring in our ears, while he adds—“If any man will save his life he shall lose it,”—“It is enough for the disciple to be as his Master, and the servant as his Lord,”—“No man having put his hand to the plough and looking back, is fit for the kingdom of God.” Now our brethren through the length and breadth of our land have heard this command, but from various considerations they decline the service. It is not for us to inquire, how far they may be safe in so doing; it is enough that Christ commands the work to be done, and that by his church. If others will not go forth, as they certainly do not, then that duty must be ours. Should he come to remove the candlesticks from unfaithful churches, and to turn dishonest stewards from their office, we would count any sacrifice as trifling to be allowed our place in his service.

The request of the Missionary Board.

One other consideration has greatly conduced to this decision. Our *Missionary Board* have requested us to go. We have always regarded that body as the agent of the churches. They are elected from the denomination at large, by delegates assembled from every part of our country, solely for the consideration of this subject. To them it is committed in a special manner, to watch over the interests of Christ's kingdom in foreign lands, and in behalf of the churches to do all in their power, that the last command of Christ may be fully obeyed. According to the best of their judgment, they are to select fields of labor, to commit these to the care and efforts of faithful men, and to inform the churches not only of their proceedings, but of the means necessary most effectually to do the work assigned them. And every reasonable request for aid should be promptly and cheerfully afforded by those for whom they act. When we committed to

them the care of this department, we certainly did not expect them to conduct its operations at their own expense; we virtually pledged to them all necessary means. Besides, the church having thrown upon them the responsibility of this department, we, to no small extent, regard them as acting by the authority of our Savior, as well as by the appointment of their brethren. And their request for any amount of aid in men or money, *necessary to give the gospel to the perishing*, is urged upon us to the extent of our ability by the command of Christ himself. Nor does this at all infringe our right of private judgment; for we ourselves are to judge of that necessity, as we hope at the last day in peace to meet the heathen at the bar of God. To this thought we should add, that under present circumstances we must act by some such delegation of trust, or not obey the commission of Christ. We can do but little, if any thing, effectually in this field, merely as individuals.

Such have been our views of our relation to the Board and of our obligation to coöperate with them. We believe they have been as economical in their department, as could reasonably be expected; that the fields they have occupied, were judiciously selected; and that they have scarcely begun, yet, to meet the pressing wants of the world. As they can proceed only by the assistance of the church, so their requests for that assistance have never yet exceeded the actual necessities of the work assigned them. Hitherto they have asked our prayers and our money, and, without waiting for personal application, we have endeavored to afford our aid. When they have issued special appeals, we have made special efforts to meet the crisis. They now tell us that they need not only money, but men; and that, should it upon prayerful reflection appear our duty, they wish our personal service in the foreign field. What could we say to this? We had committed to them the responsibility of directing this business of winning souls from among the nations; but they have returned upon us the solemn responsibility of coöoperating with them: at the same time they inform us how we may best aid in their object. Shall we reply, that they have progressed sufficiently far in converting the world unto God? Never, never; so long as millions of immortal souls are yet ignorant of the great salvation. Shall we say, that the Lord's treasury is exhausted,—that no talent of his yet remains buried in our napkin,—that we have done all in our power? Before God we dare not assert this. True, that which is here required has become so much a part of ourselves, that it can now be taken, only, as by the drawing of blood. Still, it is not our own; it belongs to the Lord; and by his grace we can render unto God that which is his. What we can do, we ought to do, in this case certainly; and hence our decision.

Yet think not that, having learned our duty, we are otherwise than most cheerful in its performance. Never were we happier than at the present time.

DUTY OF THOSE WHO STAY AT HOME.

Having stated briefly as possible a few thoughts respecting ourselves, allow me to consider a moment the question,—What is the duty of the churches in this matter? What, dear brethren, is your duty?

Responsibility mutual and equal.

That you will constantly remember us in your prayers, and that you will, so far as circumstances allow, afford us a comfortable support, we cannot doubt. This is understood. The field is divided. We take one department, and you retain the other. We "go down into the well," and you "hold the rope." But

there is one feature in this obligation, which may not be so generally apprehended, and which may be illustrated by the expression just quoted. If one descends into a well to perform a labor common to himself and to him who remains above, the latter is obligated not merely to hold the rope for the safety of the former, but to afford him such facilities, that he may most successfully accomplish their common object. It is surely wrong to require him in the well, because he already has the most difficult department, also to work to disadvantage; unnecessarily to expend his strength and to impair his constitution. Yet, such has been the condition of missionaries. Their own maintenance has been sufficient; but they have been compelled to work to disadvantage. Often have they frittered away their strength and impaired their constitution for want of facilities, and especially for want of fellow-laborers, to accomplish that for which they went forth. How often have you heard the agonizing cry of your brethren, assuring you that they were almost exhausted from over-exertion, and that the work all about them remained unaccomplished for the want of necessary assistance; and imploring you, by all that was momentous for time and for eternity, to send them help? This is what at times oppresses us. The thought that you may not perceive, or that you may not fully appreciate, this part of the home obligation;—that we may be left at the bottom of the well without the facilities of working to advantage, and that, consequently, all our trials may prove comparatively in vain;—is painful beyond expression. A comfortable support is not the object of our solicitude; *that we could more readily obtain at home.* It is that we may be enabled to *accomplish the work*, for which we relinquish those many blessings which you retain.

We have been reminded this evening of our solemn obligations to Christ and to his church *for the results of our labor.* To the sentiments advanced, we add our most hearty AMEN. We reflected upon them before our decision, and they have appeared to us far more appalling than all personal deprivations. Were it not written,—“Lo, I am with you alway, even unto the end of the world,”—and, “My grace shall be sufficient for thee,”—those sentiments, so true and solemn, would dispel our every thought of entering the field of foreign missions. But judge, dear brethren, the extent of our sorrow, if to this and to all our other sources of solicitude, there be joined the painful consciousness, that we are expected to “make brick without straw;”—if we are held accountable for results which are utterly beyond our control for the want of your full coöperation. We know that God will not be deceived; yet we may be exceedingly unhappy even respecting this part of our responsibility. A tender conscience may so severely judge us, that eternity alone may render clear to us the true cause of our failure. I know, dear brethren, that you now understand us. I think I hear you say,—“that were indeed unjust, that ought never to be, the *Board* should afford you every facility.” But, alas, what can the Board do? Nothing but direct the means supplied by the churches. It is the church, through them, that must afford these facilities; and each one in this assembly should feel his personal responsibility to the missionary.

The principle of consecration is one.

But your greatest obligations are to Christ, our common Lord, and to his cause in the world. Christians generally have not clearly apprehended these; at least, they have not done so in comparison with what they deem obligatory upon those who enter the foreign department. Christ gave his command to his disciples *as such.* He taught them all that they were not their own, that they were

to enter any department of his vineyard, where, according to their talents, they might most effectually serve him. However varied, then, may be the particular duties of Christians, the principle of consecration is one. In whatever department they may be, to the performance of its duties they are to devote every ability of soul and body, of time and property. Every other one is as truly bound to live wholly for Christ and for his cause, as is the foreign missionary,—to do as much and to suffer as much, up to the wants of the cause and to his capacity. And this consideration is paramount to every other. The responsibilities of no particular department can require more; nor can the favorable circumstances of any sphere allow less, *so long as millions of souls are in a perishing condition.* It is in accordance with this view that, under God, we become ministers or missionaries. Nor has any disciple of Christ a right to devote his talents to the calling of a lawyer, physician, merchant, mechanic, or farmer, upon any other principle. Nor, according to this, has any minister of the gospel a right to yield to the inducements of a home settlement, if his aid is more needed abroad; provided, he is qualified for that sphere, or provided that by *severe discipline he may obtain that qualification.* It is not enough that he does good, he is obligated as a disciple of Christ to do *the most good* in his power; and that often depends as much upon the necessities of the field, as upon the amount of labor performed. If any seriously doubt this, it is surely time for such carefully to review the first principles of discipleship; and in great earnestness to implore the instruction and direction of God. In eternity they may learn, that this is the very foundation of true submission to God.

If such is the principle of consecration, what, then, is the responsibility resting upon Christ's disciples in this assembly?

Ministers of Christ must be missionaries.

Is it not the duty of some to enter personally into the foreign service? I see before me many young men, who are the ministers of Christ, and who are candidates for that sacred office. To you, dear brethren, do we most solemnly direct our appeal this evening. It is to be the business of your lives to unfold to others this principle of consecration, to urge them to unlimited fidelity to the MASTER. Can you consistently or successfully do this, unless conscious that you are disposed to practise accordingly? You are not ignorant of what Christ requires, nor of the perishing condition of millions of your fellow-men. Nor are you unaware of the fact already stated, that in New England and in many of the older States ministers of the gospel are multiplied, until their usefulness is often seriously impaired. Why, then, spend your life in doing a work, which would be equally well and, perhaps, better performed without you? Why especially do this, when millions of men are left annually to perish in their sins, without the knowledge of that salvation which it is your business to preach? Are you sure that it is alone to glorify God, and that you are where you can do the *most good*? Have you a comfortable evidence that the SAVIOR has made this your duty? Will that evidence bear agitation? Has he never seriously impressed you with the contrary? and what have you done with those impressions? Do you here urge your love of the refined and literary, your worldly relations and prospects, the great sacrifices required, and particularly your want of qualifications? What missionary, whom you would recommend to this work, must not experience the same, or similar difficulties? Tell us, dear brethren, can it be possible, that he who upon earth had not where to lay his head, and who in the garden and on Calvary drank to the very dregs that most

bitter of cups, to provide salvation for sinners, really approves your unanimous resolution to remain at home, while a world is perishing in your hearing? Has he appointed only here and there a solitary one, to preach his salvation to perishing millions; and has he made it the duty of the mass of his ministers to remain with the few, where they are more comfortable, but less needed? Did he die for America only, or was it for the world? O ye disciples of this *crucified one*, to whose gospel you are indebted for all that you are, and for all that you anticipate, arise; and look out upon this wide scene of desolation. With your own views of scripture truth enter with these millions of heathen the eternal world; stand with them before the judgment seat, and hear and see for yourselves the result of this neglect; then say, can you turn your backs upon such fields, and with a quiet conscience remain at home, where you are of *comparatively* little service? We solemnly urge upon your consideration, that such multitudes are so entering eternity every year; and that it is in your power to guide many of them to the cross and to eternal life.

His churches are his stewards.

But the great body of the church may not go to the heathen; nor is it needed, if they will sacredly observe their obligations at home. To this class belongs the largest part of this assembly. In connexion with your labors for America, you are to coöperate with the Board to the extent of your ability, until Christ's command is fully obeyed. Your bodies and minds, your time and attainments, all belong to Christ; by them you obtain money, which is equally his. You are his stewards, trading upon his capital, for the promotion of his interests. Your powers and time must be diligently employed, or you will bury his talent in a napkin; you must live frugally, or he will charge you with having perverted his funds for your own indulgence; the remainder you must consecrate to his cause, so long as it is needed, or he will eventually condemn you for having lived unto yourselves, and not unto him. Is it inquired, how far you should practically apply this principle? We think, dear brethren, *you* are best able to give the answer. How far do *you expect the missionary* practically to apply it? There may at times be peculiar circumstances to modify the form of his sacrifices, and so far they must differ from your own. But, generally, you and he are alike the servants of Christ, and subject to the same rules. You can have no more right to live unto yourselves and to your families, than he has to live for himself and for his family; that is, neither has any such right. Why should not the American pastor, the lawyer, and the physician,—why should not the merchant, the mechanic, and the farmer, live as entirely for Christ and as sacredly obey his commands, as the missionary? Why should not the sisters of the church here be as self-denying and as faithful to this cause, as their sisters in foreign lands? Did they not alike come to the cross for salvation? Were they not all pardoned upon the same consideration? Is it not one vineyard, into which they were all received as laborers? And are they not all to act upon one principle? Of whom is it said,—“Ye are not your own, ye are bought with a price?” of the missionary, or of all Christians? Is it not emphatically said,—“**No MAN LIVETH UNTO HIMSELF?**” Weigh, my dear brethren and sisters, the reasons why it is *our* duty to enter upon this work. Do not the same reasons press your entire consecration to this cause? Is there no language *to you* in the dreadful condition of so many millions of perishing ones? Are you not a part of those disciples to whom the Savior commands,—“Go ye into all the world, and preach the gospel to every creature?” Again prayerfully ponder the instruction of the Holy Spirit

in Rom. x. 11-15, and remember, that upon the amount of your coöperation will depend, under God, the number of those who personally enter this field of labor, and the efficiency of their efforts. The fact that the missionary is thus dependent upon your aid, removes every doubt respecting the extent of your obligation compared with his. Again, the Board has informed us how we might best aid this work; and have not you, too, heard its appeal? Again and again have they told of the unoccupied fields, upon some of which the first kindly influence is yet to be exerted; while upon others the gospel has operated, until they are already ripe for the harvest. If these considerations might justly move our decision, when surrounded with the rich enjoyments of this Christian land, ought they not also deeply to affect you? The position, dear brethren, which you occupy, is most fearfully solemn. The world is perishing in your hearing, and CHRIST requires you to spare no labor or expense for its rescue. You stand in the very passage-way to the heathen, through which the missionary can pass only by your aid. If you prove false to your trust, you will block up that way (unless God in mercy to a fallen world removes you); very few will pass it; the heathen will continue to perish in their sins; and you,—who can portray your feelings, when with them you stand at Christ's judgment seat to answer for the buried, or for the wasted talents of your Lord!

Evasion fallacious and futile:—its remedy.

We know of but one way to evade these considerations. Young ministers do so, respecting their personal service; because there is no more money to support additional fields and laborers. Others do so respecting funds, because men are not *waiting to be sent forth*, who are kept back only by an exhausted treasury. But neither of these pretend that Christ's command is obeyed, or that the work is done. They plead the unfaithfulness of each other, to excuse their own continued neglect of duty. However much this course may now evade the appeals of their brethren and silence their own consciences, it will not obey Christ, nor save the world. It will not suppress the wailing of damned spirits for eternity; nor cause the arches of heaven to reverberate the songs of millions saved through *their* instrumentality. Brethren, believe us, or rather believe the whole tenor of God's word,—this may answer for time; but it will not suffice when he who died for sinners, and who gave his commission to the church, "maketh inquisition for blood." It will be no trifling matter, then, to find the blood of souls upon their garments; to hear the unutterable, eternal anguish of the heathen charged to their neglect.

Allow us to suggest a remedy for even this evasion. Let the Board select any and every man, whom they think best fitted for the work; and let them solemnly appeal to him, if he is willing to go on two conditions: first, that those who are best qualified to judge, shall deem him fitted for the sphere; and second, that the Board are able to send him forth, with a reasonable prospect, under the influence of Christian faith, afterwards to support him. Let them thus leave this responsibility, where it belongs, at the door of each man's heart, to decide the matter for himself, as he hopes in peace to meet his Master at the last day. Let them then record every man's name who consents to go, and make this record known to the church, that its members may understand, not only the wants of the world, but that men are waiting to enter upon the service, who are prevented only by the want of means. In like manner let them appeal to the church for funds. Every one knows that in that treasury of God's, there is enough and to spare, if its resources were drawn and applied to the

right purpose. Long, long before the disciples become as their Lord, and have not where to lay their heads, will this, his treasury, afford ample means. I know not how we might dare to ask him for more, until at least the capital, now lying dead in the hands of his stewards, is applied to the work. Let, then, the Board, without reference to the number of men at present waiting for this service, apply in person to the rich for their abundance, and to know how far they may be relied upon, if foreign laborers can be found; let them also encourage the poor to forward their several mites; that the means of greatly enlarged operations may be supplied. And let the state of the treasury be made known to our young men. Let the men and the means no longer wait for one another, and mutually encourage neglect of duty.

Thus let the ministry say,—“We wish to remove this reproach, that men cannot be found to do Christ’s work, even among those purchased by his blood—*we are waiting to be sent.*” On the other hand, let the body of the church say to their young ministers, and to their young members who are yet engaged in worldly avocations:—“In the opinion of our brethren we are necessarily prevented from going to a foreign land, but we are Christ’s; and if you will go, we will here live as sacredly for him as you do there; and we will give you the means to work to the best advantage, *if it takes all we have and all we can honorably obtain.*”

We believe this would remove that last common evasion. For, “As face answers to face in water, so the heart of man to man.” Besides, great confidence may be reposed in the spirit of Christ in his disciples, when it is fairly tested. We cannot believe, if there were sufficient funds, there would be any want of men; or if men enough stood ready for the work, there would long remain any want of funds. And yet, we are now as truly responsible for this neglect, as we should then be; and the consequences to millions of souls are as deplorable for time and for eternity.

Pardon us, dear brethren, the freedom of these remarks. I speak for myself; and, in most respects, I think I may safely say, I speak for my brethren also. If we had not most deeply felt the sentiments here presented, you had not seen us here to-night, about to go forth as your messengers to the heathen. We have, probably, passed our last Sabbath in the land of our fathers, and in this city of most tender recollections. A day or two more, and we shall see your faces no more upon earth. We go down into an exceedingly deep well,—and very solemn thoughts possess us, as we wait a moment at its mouth. Dear brethren, will you hold the rope? *Will you give us, while there, the facilities to work to advantage?* We cannot doubt it,—and the God of all blessings will bless you in so doing.

But we shall meet again; until then, let us labor faithfully, knowing that there remaineth for us a rest in heaven.

Be ye followers, &c.—Heb. vi. 12.

“Had the Apostles of our Lord conducted themselves toward us, as we conduct ourselves to the heathen world, not all the refinements of the eighteenth century would have emancipated us from the worship of Thor and Woden. But blessed be the God and Father of our Lord Jesus Christ, their religion was of a different temper. Having received the commission of their Sovereign, they declined not to engage in this warfare. Having counted the cost, they entered into the combat, like men determined to conquer or to die. Confident of the superlative excellence of the cause for which they had drawn the sword, they threw away the scabbard, and disdained capitulation with the world. The love of Christ, which we coldly talk of, they warmly felt. They had beheld his glory, were witnesses of his holy life and blessed death, his victory over the grave, and his ascension to heaven. Their faith was a commanding evidence of things unseen, and gave a present subsistence to things hoped for. They knew emphatically, by the witness of that Spirit in their hearts, which was at once the seal of their adoption, and the earnest of their inheritance, the *immense grace* of our Lord Jesus Christ. His poverty had made them rich,—rich in grace, rich in faith, rich in the promises and veracity of God, who cannot lie; nor would they have bartered these riches for all the kingdoms of the world, and all their glory. To suffer for Christ was their glory and their joy. Stripes, chains and death, were considered as the highest honors of the kingdom of that Master, who expired on a cross,—bestowed as a prize of valor, and as the reward of extensive services, and of the most approved integrity. Unawed by those terrors which shake our breasts, as far as reason would permit, they aspired after these honors,—lived in hope of the crown of martyrdom,—and envied the felicity of their fellows, who received it before them. The cross of Christ had crucified them to the world, and the world to them. In the powerful light which beamed from it, they beheld riches and poverty,—ease and torture,—honor and infamy,—life and death, with a placid mind; and the great world, and all that it contained, was contracted to a point of vanity, before the faded lustre of that eye which wept over its sins and miseries. Before that object of endless astonishment, adoration, and love, they died to themselves, and revived again to live to Him. They were not their own: His blood had bought them, and his love *constrained* them to do and suffer all things for his sake. They had no reserves, no drawbacks on their faith; but, having given in their names to Christ, they would have judged themselves worthy of the fate of Ananias and Sapphira, if they had defrauded him of their lives and fortunes. The world fell before such combatants; and its pomps and vanities, its riches and honors, its science and learning, its arts and arms, its potentates and gods, were subdued by the doctrine of the cross.”

MELVILL HORNE.

